



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## HARALDSSAGA HRINGSBANA AND THE TRISTAN AND SVANHILD ROMANCES

The Icelandic romance of "Harald who slew Hring" is preserved in two versions. One is found only in the metrical form called "rímur." The other occurs both in rímur and in saga prose. The rímur version of the romance is, without doubt, the older. Neither saga nor rímur has, I believe, been published.<sup>1</sup>

The oldest document containing the rímur is a vellum manuscript belonging to the Arne Magnean collection in Copenhagen (AM 604, C, 4to); it is the only leather copy of the romance. On linguistic grounds the date of composition of the rímur can be placed about 1450. As far as has been ascertained, all Icelandic rímur are based upon prose sagas. The saga upon which the Hringsbana poem was composed could well have belonged to the romantic and quasi-historical Icelandic literature of the thirteenth century.

Legible paper copies of *Haraldsrímur Hringsbana* may be found in Copenhagen (*Ny. kgl. sml. 1699, 4to and AM 606 d, 4to*) and in the possession of the writer. Although the saga upon which this metrical account is based is unfortunately lost, we have a later prose version, which, with many alterations and substitutions, retains the principal features of the romance. It occurs in several paper transcripts of the seventeenth and eighteenth centuries, preserved in Copenhagen, Stockholm, Reykjavik, and the British Museum (*Rask 31, Kall 614, 4to, AM 298, 4to I and II; Stockholm papp. fol. nr. 54, papp. 4to, nr. 13, Reykjavik Bókmfél. Viðb. B. nr. 22; British Museum, Col. Bank nr. 7m, Barr. Gould nr. 1*). The Royal Library of Copenhagen possesses a fairly legible Danish translation in "Gothic" script, made in the eighteenth century (*Kall. 258, fol.*). There are rímur based also upon this later version of the romance (*Copenhagen, AM. 583 b, 4to and Reykjavik Bmfél. safn. c, no. 19, 1, 8 vo*). The earliest document of these rímur (Copenhagen) dates from the second

<sup>1</sup> A page resumé of the rímur (A-version) was printed by E. Kölbing in his *Beiträge*, Breslau, 1876, pp. 227-28. They are mentioned by Finnur Jónsson, *Oldnorske og Oldislandske Litteraturs Historie*, Copenhagen, 1902, III, 123; and by J. Thorkelsson, *Digting paa Island*, Copen. 1880, p. 156; and were cited by H. Einarsen, *Historia Litteraria Islandica*, 1st ed. Copen. 1777, 2nd ed. Copen. and Leipzig, 1786, in his list of foreign sagas in Icelandic; also by the various catalogues of Icelandic manuscripts.

half of the seventeenth century, but the manuscript states that the poem was composed by Eyolfur Jónsson in the year 1569.

#### VERSION A

The outlines of the romance, as found in the older *rímur*, may be sketched as follows.

Rima I. A mighty king named Hring ruled Denmark. He was overking over twenty kings. He had a beautiful queen, and a son by her named Harald. This youth excelled in all learning and sports and warlike exercises, and defended his father's realm against foreign foes. Now the queen died, and the king sorrowed so grievously that he could no longer enjoy his sleep. Harald then came to his father, and urged him to cease from his sorrow, and take a young bride. Hring consented and commissioned Harald to sail over the sea, and secure him the hand of Signy, the virtuous daughter of Erik, king of England.

Harald sent over all the realm for picked men, and put to sea with them in a swift ship whose sails were largely of silk shot with gold. The men of his following were gorgeously weaponed and attired.

In England they saw the ship approach. King Erik sent his master-of-ceremonies to offer the newcomers their choice of war or peace. Harald welcomed the embassy and poured them wine. They, in turn, invited Harald and his men to banquet in the king's hall.

Rima II. The king and the citizens rode out to meet the Danes. There was great rejoicing. Streets and market places were filled. The earth shook at Harald's approach to the city. Organs played, and drums resounded from the towers. They received Harald with honor. The women looked on the strangers with longing. Erik and four kings accompanied Harald to his seat through a hall carpeted with silk. They began to drink. The king's virtuous daughter went with her retinue, and poured clear wine for the warriors. She was clothed in fur and adorned with gold. When Harald saw her he was stricken with long desire. The maiden saluted the prince, and sighed; her thoughts became hot, she was smitten with a dangerous wound.

Harald returned her greeting! "May your glory increase, I will that you go away with us,"—and straightway he made known his

suit to the king! "If thou wilt marry away the noble lady, I will give thee gold in return."

The king bade Signy reply, and she said her father should decide.

"My father," said Harald, "yearns to see this woman; he desires her love."

"It would be for her a great honor," said the king.

But the hall-marshall spoke out his mind! "Thou gracious king, the young prince is a fitting match for the lady, the other course will go hard."

The king, however, gave her away, and Harald led her to the ship. Hot anguish in their hearts tormented them hard. The ship sped over the sea until the crew could see Denmark. One night they landed, and the men disembarked. But the bride had such a bitter longing, she did not want to see the king.

In the night, when men slept, Odin's wiles were stirring. He hatches the evildest plans. Harald was sleeping in the high tent, and the woman, when Lodur<sup>2</sup> came, with treacherous counsel.

"King's heir, arise," he said, "and go with me. I will tell you my plan, none is better."

"Who art thou?" Harald asked the tall man.

"Svipall,"<sup>3</sup> he replied, "misfortune threatens the realm. The lady will be prostrated with sorrow if she gets the bond of the king's love. Now there lives a carle, named Aki, not far from the king's hall, who has a virtuous and accomplished daughter, named Signy. Do you take the carle's daughter to the king. Exchange the maids. I will see that no man knows it."

Harald consented to the plan; he was crushed by necessity, Svipall set away into the forest.

Harald awakened Signy, and took her to Aki's house. The carle and his daughter were pleased with the idea of the exchange. He left the princess with the carle, and took his daughter to the sea.

Rima III. In the morning the king saw Harald's ships, and went to the beach. He was delighted with the maiden, and bade her rule as queen. The bride-bed was prepared that evening. They sat at home in peace and happiness.

Meanwhile Harald sailed again over the sea.

One day, when the king sat with cheer, there came a man, chattering, out of the forest, and saluted the king, who demanded his name.

<sup>2</sup> Evidently used here as a name for Odin.

<sup>3</sup> Svipall is a name for Odin in Icelandic terminology.

"I am called Briglund, I offer you my service, I am skilled in saga-telling, I can amuse you."

The king took him into his service. But when the queen, in her beautiful tower, heard about the stranger, she was ill pleased. "I fear impending danger," she said, "I fear that he will ruin the king. Let the traitor never come before my eyes."

But no man was more in the king's confidence than Briglund. One day when they were in the wood together, he said to Hring, "You were deceived; your bride is a carle's daughter. Your son Harald has done this trick; he intends to enjoy the princess. Awaken your wife three times in the night, and ask who her father is. If she says every time that she is Erik's daughter, then punish me."

Hring did not believe Briglund's charges. Nevertheless he questioned his wife. Twice she said she was Erik's daughter. The third time she confessed all. She begged him not to punish Harald, but only herself. He comforted her, and left the bed in sorrow.

Then Briglund, or Lodur—as the poet now calls him—advises the king to plot against Harald's life, when his son returns. He shall first receive him cordially and entertain him with his men. "I know how to mix a beer," said Lodur, "which will make them sleep long. Then the hall shall be burned, and not a soul escape."

Rima IV. Harald returned; his father received him with a kiss, and conducted him to a feast in the hall. The minstrel Briglund mixed the beer, and the men fell asleep at once. Then the king told his men to surround the hall and slay Harald. They complained and said it was no good deed, but he compelled them to it. "Birglund kindled the bale first for the prince, Svipall<sup>4</sup> fled into the forest; the king himself was stricken with grief."

Harald was roused by the fire, and awaked his men. He thought that the foe had come to attack his father. They gripped their swords, emerged from the hall. He saw the true situation now. The battle began. Blood flowed. The towers tottered in the mastering flames. Hring rode against his son. Harald tried to pacify him.

"You do not rule over yourself, father."

"One of us two shall die," said the king, "before the lily comes to enjoy you."

<sup>4</sup> In this way the poet identifies the mysterious stranger with Odin who proposed the substitution to Harald.

"I offer a better expedient," Harald replied, "that I myself flee from Denmark, lay down my claim to the throne, and my inheritance."

"You have enticed the woman from me," returned the king, "and you shall die. If no one else will slay you, I will do it myself."

Again Harald urged peace, but the king pressed him furiously, and Harald was at last obliged to kill his father in self-defence.

When the fighters saw that the king had fallen, the battle ended at once. Harald went to the high tower and told the queen. She swooned at the tidings. They gave her wine to revive her, and Harald consoled her. He set her and Erik's daughter over the land, and left the realm. With his warriors he sailed over the raging sea, bearing his violent grief.

Rima V. One day Harald came upon a strange ship, and learned that one Hermod commanded her. Harald told his name, and the other replied, "you have slain your own father, there is no honor in that affair."

Harald challenged Hermod to a holmgang on the plain. Harald was wounded but Hermod was slain. Before he died, however, the berserk said, "You have taken my life. I know little of trolldom, yet I shall be avenged. I have a noble sister, of grim disposition. Until you meet her your wound will never heal. My sister loved me most of all, she will treat you shamefully, and let you try the gallows."

Thereupon Harald chopped off his head. He sent his men and his ship back to Denmark, and went himself alone in search of cure for his wound. The warriors returned to Denmark and the two queens grieved to hear of Harald's misfortune.

For twelve months Harald wandered in the forest. One day he came out to a beach where ships were lying, and tents were spread on the strand. Disguised as a beggar, he went to the kitchen-barracks and inquired who was in command of the fleet. "Hertrygg," he was told, "he is seeking that Harald who conquered Hermod, to slay him." As it later appears, Hertrygg's mother is that sister of Hermod who alone can heal Harald's wound, and Hertrygg is king over Miklagarth (Constantinople).

The old beggar prepared a dish which the cooks took to Hertrygg. He declared it the best food he had tasted. The cooks told him about the old man who had come to the kitchen and he sent for him.

Rima VI. Harald went out to the ship to Hertrygg. He gave his name as Dulenn, and Hertrygg asked him if he knew about Harald's whereabouts. Dulenn promised to deliver Harald over to him on condition that he would contract foster-brothership with himself. The spectators scoffed at the old man, but Hertrygg agreed, and the two bound troth, each to avenge the other.

Then Harald laid his head on Hertrygg's arm. "Here is come that Harald who conquered Hermod. Lighten your sorrow, and behold him." Hertrygg was true to his oath, and they sailed home together to Hertrygg's mother.

Hertrygg planned now to deceive his mother into curing Harald of his wound. He would send her to the garden and Harald should come out of his hiding place and force her to heal him. The plan succeeded. Hertrygg told his mother he had lost in the garden the gold ring Harald gave him when he slew him, and sent her into the grove to seek the ring. Thereupon Harald seized her and threatened to violate her if she did not heal him at once. She yielded reluctantly, and pledged good faith.

When they returned to the hall, Hertrygg said, "See mother, I have brought you the king's son; let him have hope; give him his life."

"I have heard," says the poet, "that the lily leads him to a secret place. She procures for the man health's healing, as the king bade."<sup>5</sup>

Next summer Hertrygg accompanied Harald to Denamrk. Hertrygg married Hring's widow, and retired with her to Miklagarth, while Harald wedded now in all honor the royal bride.

#### VERSION B

The later version of the romance retains the outlines of the story to the point where Harald leaves Denmark after Hring's death. Signy, however, is daughter of king Dag in Constantinople. England is not mentioned. The carle's name is Aki in the former version, Alf in the latter. The saga contains incidents which in any case would have been omitted in the difficult metrical rendering. Some passages describing the proxy wooing and the voyage which followed—probably belonging to the original romance—are of real beauty.

<sup>5</sup> Nothing more is said of the manner of the cure.

King Dag conducted Harald to his daughter's abode, where he pleaded his father's suit before the maiden in the presence of her followers. The girl is very unwilling to accompany Harald to his father, though she would be glad enough to be his own bride. He goes day after day to her hall, "renewing his father's suit, and telling many pleasant things about him, for Harald did not lack in cleverness of speech."

"The maiden smiled. 'Your eloquence becomes you well, and it would be most fitting to ask me to become your own bride.'"

At last she consented to be the wife of Hring, after half a year's delay, and sailed with Harald on a ship which her father had loaded with gold and precious things.

"Harald put to sea and they got a good wind, which continued several days, and Harald was always in conversation with the princess. Then she began to be exceeding sorrowful, and her sorrow grew the more.

"One day Harald asked her the cause of her unhappiness.

"The maiden answered never a word.

" 'You should be the happiest of all women,' he said.

"She wept violently.

"He tried to console her, but she wept all the more. So he took her alone into a cabin, and said, 'Now tell me the cause of your grief, and I will help it if I can.'

" 'You alone can relieve me,' she said, 'you knew my desire before.'

" 'Do not speak so,' said Harald, 'that I cannot do, and so it needs must be.'

" 'Never,' she cried, 'if I can avoid it, will I behold your father with my eyes. It is pleasanter for me to sink into the sea, and never more see the sun, and this I will do, but though your desire be altogether turned from me, yet I will continue to love you, as before, as my life.'

"Now the maiden laid both her arms about his neck with so violent a grief that she almost swooned away, entreating him with many fair words never to let her see king Hring.

" 'Now am I come into a difficult situation,' said the prince, 'and here is not easy to plan, and though I let your great grief take possession of your mind, so that I am brought to pity you and to love you, yet this will be ill for me.'"



Then they sighted Denmark, and the stranger came with his shrewd counsel.

After the substitution there is some account of Harald's raids in company with his foster-father Ermanus in Assyria and Africa.

Again, before king Hring asks his wife the three questions which lead to her confession, Svipall (Sviphalld) leads thirty men against Alf the farmer to recover the princess Signy. He is balked, however, by Alf's magic. First they encounter a storm and wild beasts. Then they came to a wild river, and the few who try to swim it are beaten back by giants armed with oaks.

Hring builds a marble hall in which he entertains Harald, and seeks to burn him alive. With difficulty Harald and his men force an exit. In the ensuing battle, various warriors are named for their exploits. Ermanus tells the king. "Harald has done ill but you worse. Your shame shall endure as long as the Northern lands are peopled."

Harald consoles the widow as in the *rímur*, establishes the princess Signy in the castle as queen, and sets Alf over Denmark as absolute regent in his absence.

In the account that follows Harald's departure, the B-version differs widely from that in the *rímur*. Harald was separated from Ermanus by a storm, and encountered a viking named Grimalldur, who proposed to revenge Harald's father. A general engagement followed, and Harald's men were all slain. Harald swam wounded to land, and Grimalldur sailed away with his ship. Harald went up on the land, expecting to die of his wounds. He met a dwarf's child fetching water in a bucket from a brook, and gave it a gold ring. The child skipped away laughing, and presently the father dwarf appeared, took Harald into his dwelling, and cared for his wound, which the dwarf said was poisoned. In fourteen days Harald was healed.

The dwarf, who was named Litur, explained to Harald that Grimalldur was a troll from the Dialobia mountains and brother to Sviphalldur. The latter had become infatuated with Signy when she was still in Greece, and sent Grimalldur to get her, but he had come too late, after Harald had set sail with her. He caused the princess' sorrow on the voyage and all the subsequent trouble.

Following the dwarf's directions, Harald went in search of Ermanus. On the way he rescued from wild oxen one Sigurd, prince of Blaaland, who joined forces with them. They sailed first to

Assyria, thence to Pamphilia, and thence to the Dialobia Mountains. Following the dwarf's counsel, they dispersed the fleet of Grimalldur, and advanced into the mountains against Sviphalldur. With the dwarf's aid, they overcame fogs, darkness, and transformations, and burned Sviphalldur and the other trolls in a cave.

Returning to Denmark Harald gave Hring's widow and the kingdom to Sigurd. He himself took Signy, the princess, and sailed to Constantinople, where he was royally welcomed by king Dag. At the end of the wedding feast, king Dag fell sick and died, and Harald was chosen king. His son Catalactus succeeded him.

HENRY GODDARD LEACH.

*New York City.*

The hero sent to woo a bride for his older relative<sup>1</sup> is familiar in history and in epic tradition. The ambassador fulfills his task, and the marriage of the king and the princess follows. In popular tradition, however, poetic justice resents this unfair distribution of labor and reward. The hero has had the trouble of obtaining the lady, and in the folk-tales he is allowed to keep his prize, the king, to leave him room, foolishly doing away with himself. A similar challenge is flung at the ordinary course of events in two significant tragic stories of the Middle Ages. In the Ermanarich tradition<sup>2</sup> there is the story of Svanbild, and of Randver who went to woo her for his father, the king of the Goths. In the Tristan tradition there is the story of Isolt, and of Tristan who sought her in Ireland for his uncle Mark, King of Cornwall.<sup>3</sup> It is in these two stories

<sup>1</sup> For an extended discussion and bibliography of this motif, cf. G. Schoepferle, *Tristan and Isolt*, Frankfurt and London, 1913, p. 186—p. 203.

<sup>2</sup> For bibliography, cf. Hoops, *Real lexicon der germanischen Altertumskunde*, I, s. v. *Ermanarich*; cf. also R. C. Boer, *Die Sagen von Ermanarich und Dietrich von Bern*, Halle a. d. S., 1910; H. Hungerland, *Zeugnisse zur Völsungen und Niflungensage aus der Skaldendichtung*, *Arkiv för nordisk Filologi* XVI (1904), pp. 6, 7. The incident in the *Thidreksaga* may be ignored. It has been pointed out that it is traceable to the influence of the Tristan tradition, cf. E. Mogk, *Geschichte der norwegisch-isländischen Literatur*, Strassburg, 1904, p. 859.

<sup>3</sup> J. Bedier, *Le roman de Tristan par Thomas*, Société des anciens textes français, II, p. 192, 311, n. 1; W. Foerster, *Cliges*,<sup>3</sup> lxiv ff.; Golther, *Tristan und Isolde in den Dichtungen des Mittelalters*, Leipzig, 1907, 40-59. Schoepferle, *loc. cit.* "*Thidreksaga*," p. 202, l. 15 should read "*Völsungasaga*," and note 3 should read "ed. M. Olsen, Copenhagen, 1906-8, §43, cf. *Thidreksaga af Bern*, ed. H. Bertelsen, Copenhagen, 1905, II, 46-60, 231-9.

rather than in popular tradition that we would seek the origin of the tale of *Harald who slew Hring*.

Svanhild appears in several of the poems of the Edda<sup>4</sup> as the daughter of Sigurd and Gudrun. The latter whets the sons whom she has borne to Jonakr to avenge the ruin of Svanhild. She complains that she has sent her fair haired young daughter to Ermanarich with a rich dowry of gold and silks and that through the treachery of Bicki the girl has been destroyed. Ermanarich has had her trampled in the mud under the hoofs of his swift black and white horses and under the hoofs of the gray steeds which his Goths have tamed. The prose introduction to the *Gudrúnarkvǫt* adds that the treacherous Bicki gave the evil counsel to Randver, the king's son, to take her for himself, and that it was Bicki who betrayed the lovers to the king. The *Skáldskaparmál*<sup>5</sup> gives in a brief form a fuller account substantially identical with that of the *Vǫlsunga Saga*<sup>6</sup>. A translation of the former follows.

There Svanhild also, the daughter of the hero Sigurd, was brought up; she was the fairest of all women. King Ermanarich the Mighty heard of this and sent his son Randver to woo Svanhild for him. When he came to Jonakr the maiden was entrusted to him to be brought to Ermanarich. Then Bicki said it would be more fitting if Randver should take Svanhild, since he was young like her, whereas Ermanarich was old. This counsel pleased the two young persons well. But Bicki betrayed this to the king. Then Ermanarich had his son bound and led to the gallows. The condemned youth took his hawk and plucked out its feathers and bade it be brought thus to his father. When King Ermanarich saw the hawk, he realized that as the hawk was incapable of flying and without feathers, so his kingdom was in a sad state since he was himself old and childless. Then when he came home out of the forest with his huntsmen, and found Queen Svanhild sunning her hair, they rode her down and trampled her to death under the horses' hoofs. When Gudrun learned this, she roused her sons to avenge Svanhild.

In the Tristan story also the young hero sets out in a richly equipped ship to seek, as a bride for his uncle, the Isolt famous in Ireland for her beauty and her powers of healing. When they are

<sup>4</sup> *Gudrúnarkvǫt*; *Sigurðar kvíða en skamma* 55<sup>2</sup>; 63; *Hamþismál*, 2 ff.

<sup>5</sup> *Skáldskaparmál*, 7.

<sup>6</sup> *Vǫlsunga Saga* 40.

about to depart, the mother gives into the charge of the maid servant a potion which is to awaken passionate love in the king and his bride. By mischance the young Tristan drinks it with Isolt on the voyage. They yield to irresistible desire. The rest of their lives is a tragic struggle between their love for each other and their fear of the king.

It may be that the paths of the Tristan and the Svanhild traditions cross each other somewhere in the dim land of literary origins previous to our earliest records. Into that problem we shall not enter. The currency of both in the thirteenth century in Norse<sup>7</sup> would lead us to expect the author of the lost saga on which the *rtimur of Harald who slew Hring* are based to have been acquainted with the French as well as the Norse story. There is the same interweaving of the tragic elements in the *Harald who slew Hring* story as in the Svanhild and the Tristan stories. In *Harald who slew Hring*, as in the older Norse tale, it is the malicious counsellor that tempts the lover to betray his trust. In the Tristan story the responsibility is laid on the potion.

Other elements in *Harald who slew Hring* seem directly traceable to the Tristan story:<sup>8</sup> the substitution of the maid servant in the bridal bed and the hero's voyage for healing to the kinsman of the man who dealt him the wound. These motifs, like the motif of the quest for the bride, are, it is true, the material of many other popular tales. The folk-tales, however, present conventional features in common which are not found in the literary versions we are considering, and lack the peculiar characteristics which are present there. In the *Tristan* and *Harald* romances alone do we have, for example, in the incident of the substituted bride, both lovers equally concerned to escape the penalty of their treachery; in them alone is the substitute unselfishly devoted to her mistress.<sup>9</sup>

<sup>7</sup> The version of the Tristan story by the Anglo Norman Thomas was translated into Norse at the command of Hákon Hákonarson in 1226; cf. E. Mogk, *Geschichte der norwegisch-isländischen Literatur*, Strassburg, 1904. p. 858. Previous versions certainly existed in England and on the continent and may also have been known in Scandinavia.

<sup>8</sup> The similarity between certain incidents in *Haraldsrimur Hringsbana* and certain incidents in the Tristan tradition was commented upon by Kölbing in the page resumé of the *rtimur* published in his *Beiträge*, Breslau, 1876.

<sup>9</sup> P. Arfert, *Das Motiv von der unterschobenen Braut in der internationalen Erzählliteratur*, Schwerin, 1897; J. Bédier, *op. cit.* II.; Schoepperle, *op. cit.* 206-8.

The treatment of the voyage for healing suggests the Tristan story in various ways. Harald is wounded in single combat with Hermod. By the exercise of extraordinary craft and daring he finally succeeds in obtaining healing from the one person in the world capable of healing him, the kinswoman of the enemy who inflicted the wound. The reader will recall Tristan's similar achievement: the hero fights a duel with the Morholt, who, dying, declares that the wound he has inflicted can be healed only by his relative in a distant land. Tristan puts to sea in search of a cure, and is finally healed by the Morholt's niece Isolt in Ireland. Examples of stories of this type are not so rare as to allow us, if the occurrence of the incident here were the sole indication of direct influence, to attribute it to acquaintance with the Tristan story<sup>10</sup> on the part of the author of *Haraldssaga Hringsbana*. But the combination of it in the same story with the betrayal in the incident of the wooing by proxy and with the incident of the substituted bride is significant. The voyage for healing is, moreover, so artificially appended to the narrative that it is difficult to account for it otherwise than as an effort to utilize material ready to hand.

The father of Randver had his son hanged and his wife trampled under horses' hoofs. Tristan was compelled to leave the court in disgrace and wandered in exile, parted from his beloved. He dies at last yearning for her in vain. These poets felt that the violation of trust on the part of the hero made a tragic outcome inevitable. The lovers have defied duty and the claims of society, and they are made to pay the penalty of that defiance. The author of *Harald who slew Hring* did not wish to degrade his hero nor to end his adventures. He saw how the ruse of the substituted bride, which he found in the Tristan romance, might be employed to conceal the lovers' guilt and insure them the permanent possession of each other. He chose an attempt at vengeance on the part of the father that would allow the son the exercise of warlike prowess and permit him a dignified escape.

The incident adopted was one familiar to Norse readers: fire is set to a house in which a company that has been drugged lies almost unarmed. The victims are slaughtered, as they attempt to issue forth, by the armed troops stationed around the house. It was not difficult to represent Hring as making a similar attempt upon Harald's life, to picture its result as unsuccessful, and to

<sup>10</sup> Schoepperle, *op. cit.*, 375-389.

show us a magnanimous hero vainly urging his vindictive father to accept mercy.

It appears, therefore, that the saga on which the *rtmur* of *Harald who slew Hring* are based was an ingenious combination of the Svanhild and the Tristan stories. The writer's purpose was to remove the tragic features of the narrative, depicting a hero able to evade the disastrous consequences of his betrayal of trust. There can be no question that the saga which we have designated *version B* is a later form of the romance. The scene of the action has been transferred to Constantinople and Assyria in accordance with a later literary fashion and the similarities to the Tristan story have disappeared to give place to the accounts of dwarfs and magic popular in later mediaeval romance in Iceland.

GERTRUDE SCHOEPPERLE.

*University of Illinois.*